would appear as if there was so little coherence in society, so little of true affection or righteous principle to band the members which compose it together, that they have to be made to stand like piles of dead wood (so different from living trees) by leaning upon each other. What dreadful catastrophes follow, and what a confounding of human wisdom, when God removes any of these supports, and allows the fabric to fall by its own instability.

In consequence of advancing civilisation, the ends of the earth are brought much nearer each other. It might seem as if mankind could in consequence now combine the more readily for the accomplishment of some great end, fitted, it may be, to defeat the Divine purposes, like the building of the tower of Babel, which was meant to keep the race together, when it was the purpose of God to disperse them. But in the very widening of civilisation, there are powers called forth fitted to restrain the evil which that extension might produce. In the independence of thinking and acting which advancing enlightenment evokes, there is a counteraction to the fatal influence exercised by individual men—such as priests, lawgivers, and conquerors, who acquired so extensive a sway in the early ages of the world. The age of heroes is gone, because the world is now too sagacious not to see their ambition and pretence. In the adjustments of Divine providence, the very pride and rivalry of mankind are made to impose mutual restraints upon themselves, and one evil is made to counterbalance another.

It must be acknowledged, however, that while the power of great men has diminished, and to all appearance must continue to lessen, the power of combination among masses is greatly augmented by the intercommunion of ideas and sentiments. If large bodies of mankind could now be made to move under the inspiration of one common principle or impulse, the effects pro-

duced would be greater than in the earlier ages of the world. The inroads of the barbarians upon the Koman empire, and the spread of Mahornetanism in the seventh and eighth centuries, would be insignificant events when compared with the results which would follow in these times from a similar impulse, politi- cal or religious, seizing the nations of the earth, and alluring them on to conquest. It is possible, that befor^the world's history closes, the powers of evil may thus unite in one grand